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Watch-Word.

Do all the good you can,
To all the people you can,
In all the ways you can,
At all the times you can,
In every way you can.

Ripon, California.

On Tuesday, Sept. 28th, we had the pleasure of greeting Brethren P. J. Brown, E. Beechley and Sister Beechley and son. Bro. Brown preached for us at our school house Tuesday and Wednesday nights. We feel satisfied; the sermons were well appreciated by those that heard them. I was sorry that I was so much taxed with home duties that I could not visit with them as much as I wished to, although I took them boat riding up the River of Stanislaus. This river is the dividing line between San Joaquin Co. and Stanislaus Co. I landed my little crew in "Paradise Valley"—not the Paradise we love to read about, but the money making Paradise of the Golden state. Bro. Brown seemed to enjoy the little trip, while he picked wild grapes from the bank, and pronounced them about as good as the Ohio grape. On Thursday, the 30th of Sept. we bade them farewell, as they started for Lathrop.

THE PRESBYTERIAN MEETING.—On Sunday Oct. 17th, there was a protracted meeting held at our school house, which is 3½ miles west of Ripon. The meeting lasted one week and was conducted by the Presbyterian Brethren, Rev. L. Dooley of Ripon, and Sanford Underwood, of Turlock, Stanislaus Co. Bro. Underwood and I were schoolmates in 1858. Nearly every afternoon at 3 o'clock, they would have prayer meeting with some family, which is a good step in the right direction. Invitation was extended to all believing Christians to be at the afternoon meetings. By an invitation from us they held one meeting here, which was a profitable one too, for we felt encouraged and strengthened in our faith, and to thus meet our friends and neighbors. These Brethren hold forth the word of Life with power, building up some who had nearly gone back to the world, and persuaded others to say they were tired of sin, and henceforth they will try and serve their God.

CHRISTIAN SOCIETY.—At the close of the meeting, Rev. L. Dooley suggested that we form ourselves into a Christian Society. The following are the outlines of our resolutions:

We whose names are hereunto subscribed, desiring to form ourselves into a Christian society.

1. For our own spiritual good.
2. For the advancement of morality and religion in our families and the community.
3. Therefore we promise and shall endeavor to observe the Christian Sabbath, according to the teachings of the Bible.
4. That we will devote some of our time every day in reading the Scriptures and prayer.
5. We will endeavor by precept and example to teach and lead our friends and children in the way of morality and religion trusting in our Heavenly Father for grace to enable us to fully comply with the above requirements. We herewith subscribe our names.

The number that joined so far is eleven and are composed of Baptists, Methodists, Presbyterians and Brethren. Pray for this little Band.

B. G. FREDERICK.

Indiana Chronicles.

I went from Oakville to meet my monthly appointment at Bunker Hill on the 25th ult. Had good congregations said evening and next morning, but I was rained out in the evening. I went home on the 27th and found all well. Remained at home until the 1st inst., when I went to Salem, (Sugar Grove) to finish my pastoral work there. Attended the business meeting on Saturday the 2nd, and by the earnest solicitation of the brethren at Salem, I accepted the pastorate here another year, the appointments to be filled monthly by self or proxy.

Attended brother Mallott's meetings at Pleasant Hill, on the evenings of 6th and 7th, and also saw him baptize several one day.

On the evening of the 9th, I spoke at Spring Mills, Sunday, the 11th at Pleasant Hill, and on the evening of said day at Spring Mills again and so I ended my pastoral work at these two points.

On the evening of the 12th, I began meeting at Buck Creek, in Tippecanoe Co., and had good congregations and excellent attention; and could we have remained a few days longer, there would, no doubt, have been a revival and ingathering of souls. But we only had time to hold 4 services here, and so closed my pastoral labor at Buck Creek.

I met with the brethren at Edna Mills at their business meeting on the 16th. Everything passed off lively and pleasantly. On the 19th was the time of the regular meeting and we were favored with a sermon from Bro. Gordon and in the evening I tried to preach my farewell sermon here, and the following evening the work closed so far as I was concerned, with a glorious communion. Thus closed my work in the Edna Mills congregation, with the exception of holding a series of meetings at some convenient time, from which I was hindered by sickness in the family. I look back over my labors in the Edna Mills congregation with a degree of gratitude, when I call to mind that within the two years' work which I did here, the church was planted in the midst of bitter opposition and persecution, and notwithstanding the hindrances occasioned by sickness and accident in the family. This congregation numbers (including the 26 gathered in by Bro. Mallott lately) over one hundred: all seemingly marching to the city of God.

On the 23rd I attended the communion at Bunker Hill. It was a feast indeed. At the close an old brother eighty years of age, stepped forward and cast his lot with the Brethren. The following day after the 10 o'clock service we went out by a waterside and looked on while brother John M. Fox baptized a woman. Had meeting again in the evening, full congregation and good attention.

On the 25th I came home, and now I am fixing to enter the general field work again. I will begin at what is called "Squawtown" in the Indian Reserve, six miles east of Peru, Thursday evening the 4th inst.

J. H. SWIHART.

Nov. 2nd.

Pacifics.

Eld. Geo. Wolfe is now living in Lathrop, and I hope he will find the change to be one that will add much to his enjoyment, temporal and spiritual.

Eld. J. P. Wolfe is now doing the preaching in the San Joaquin church. May his labors be abundantly blessed, and much good be done in the name of Jesus, is my humble, earnest prayer.

The brethren at Altamont have Sunday school at Bro. Perret's every Sunday at 10:30 a. m., and preaching at 11:30 as oft as we can. We are discussing the propriety of building a church house this winter, as we think it would add to the religious interest in this vicinity and the surrounding country.

I am now at Bro. Brockwell's in San Francisco, *en route* for Myrtle Point, Coos Co., Oregon. I am going there to do for the good cause what I can, and, especially, to feed and encourage the little flock there. I sail in the "Arago" which leaves today, Oct. 30th, at 4 o'clock p. m. I aim to remain in Oregon two or three weeks, and hope to have some interesting news for the EVANGELIST when I get through with my work there.

The San Francisco church is doing well, and I will try to spend a few days here on my return from the north. Pray for us and for the prosperity of Zion on this coast. Correspondents will address me at Altamont, Cal.

J. W. BEER.

Halt!! A Flag of Truce.

Oh that my brethren could learn the value of silence! Brother Editor, why allow them to contend so much when there is really nothing to be gained and much endangered by so much controversy? In the name of peace we beg you to stop it. I mean the discussion about open and close communion. Some time ago a brother thought we need a convention, and as we then thought, and still think, very unguardedly, gave a forecast of what he thought must be a result of the work of such convention, that is, put an injunction on open communion. I suppose the good brother, for the moment, forgot that there are so many among us that are always ready to "pitch in," just like he used to be in his young days, only they are worse. It seem they must fight with somebody, and since the fight with the Conservatives is happily ended, they seem disposed to fight one another, and so they began to pitch into him and into one another on this communion question. I had hoped that the subject was dropped but in the last EVANGELIST two or three more pieces are dished up and I am getting disgusted with it. There is really nothing in it. I claim that each congregation should regulate her own communion service; and if there is a trifling variation in the different localities what is that to me? I am most emphatically opposed to getting into the old rut of a stereotyped formality with all of its cold, self-righteousness, and I am not afraid of the other extreme. I believe our brethren as a rule, are loyal to the gospel, and will not, intentionally, nor knowingly allow anything in their communion services, nor any where else, that the gospel disallows. So I now feel it a duty as one who has stood by the Brotherhood as now organized from the first to call for a halt, and that a flag of truce be displayed from every pen that contributed to your columns, that this and all other controversies with one another be discontinued for one year from Nov. 10th, 1886, and that the first brother that is found violating the truce be required to pay five dollars into the Home Mission fund which may be in his State or District. Who will second the motion?

Brethren I appeal to you in the name of God, stop devouring one apother. Go to work (instead of writing these controversial articles,) and work up the missionary cause. I believe all who have been engaged in this useless work are preachers, and if you are so full of zeal that you cannot be quiet, go some place and preach the gospel. Hear what sister Moats, of Meigs Co., Ohio, says about your work. Do you not see you discourage the poor, scattered members? Go to them; rather preach the word, encourage and build them up. That will be far better than to gain a soap bubble victory over your brother with your pen.

Yes, I am desperately in earnest, and in the language of a wise man of the world I say, "Let us have peace," at least with each other, and if you must fight, turn your batteries against the world, the flesh and the devil.

P. J. BROWN.

Congress, Ohio, Nov. 8, 1886.

Little River, Kansas.

I would make one request of all the Brethren, in this state at least, to always give their post-office in calls for help, so we may come to their aid, if in our reach and means to do so.

J. L. Hamilton, in No. 43, says he has been expecting Brethren ministers at his place, but does not tell us where his place is, nearer than western Kansas. I am not afraid nor ashamed to come to the frontier and preach in sod houses; for by experience I know that God will meet his true children there and that to bless abundantly. Most of my labors have been on the frontier, therefore, I know your longing for the bread of life.

Brethren keep your armour bright, and a light in the window for us through the EVANGELIST. Remember the pleading widow that came to the judge which feared not God, neither regarded man. Luke 18th chap. Men of God can not avoid duty long when God says go, and sinners cry for mercy; and his children praying in faith believing, shall have the things they ask for.

Yours Fraternally,

J. H. FISHEL.

Olney, Michigan.

DEAR EVANGELIST:—After a long silence, I will again address you. I suppose I am the only subscriber to the paper in the great Saginaw Valley. I am apparently alone here in the faith. I know of only one. Eld. Price, of Barry Co. He was here once whan we all belonged to the G. B. Church. I would like to correspond with some Brother, one who lives the nearest is prefered. I hold a letter of membership which I wish to hand to some one of the near churches in Michigan If any one should travel through this part of the vineyard, please call.

AARON BAKER.

Death is the Roughest of all Constables,

and makes an arrest without any explanation. The man says, "Wait until I get that new barn done." "No!" "Wait until I settle with my men." "No!" "Wait until I can sell out, and get my estate into better trim." "No!" "Wait until I make my will." "No!" "Wait until I can get prepared." "No!" Death says, "I wait for nothing."

Claimed to be Cured by Faith.

Some time ago the Herald noted the fact of the remarkable restoration from blindness of Mrs. Dewitt Smith, of this city, the sight of whose right eye sud denly departed while she was engaged in sweeping a room about fifteen years ago. Several weeks ago Mrs. Smith was considerably troubled by acute pains in the injured optic and on arising from bed the following morning she was greatly surprised to find that the pain had departed, and, what was still more startling she was able to see with her right eye. The restoration is certainly a remarkable one, made doubly so from the peculiar manner in which it occurred. For a number of years she had doctored with eminent oculists whose opinion it was that the sight of the eye was gone forever and that the left eye would also be impaired in time. Regarding the strange restoration, Mrs. Smith claims it was brought about by her faith in God, to whom she prayed to be spared from further affliction. Since her recovery she has received letters from different parts of the United States. The writers express a desire to learn how her eyesight was restored and she has replied that she honestly believed it was through faith. Mrs. Smith resides on South Grant street and is exceedingly thankful for the removal of her recent affliction.—Herald, Wooster, O.

He that respects not is not respected.—George Herbert.

He who really fights sin always strikes his own faults first.—Zion's Herald.

We have arranged to club the EVANGELIST with the New York *Independent*. Any one wishing to get both can save money.